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# Fiftieth Anniversary Service

## FIRST FRIENDS CHURCH

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1855 - 1905

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INDIANAPOLIS, IND.



# Fiftieth Anniversary Service

FIRST FRIENDS CHURCH

JUNE 4, 1905

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THIRTEENTH AND ALABAMA STREETS  
INDIANAPOLIS, INDIANA

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## Introduction

In order to fittingly commemorate the fiftieth anniversary of the organization of the First Friends Church in Indianapolis, Ind., and to preserve for future generations an intelligent and reliable history of the growth and development of the church during these fifty years, the monthly meeting decided to observe the 4th day of June, 1905, as anniversary Sabbath and to arrange for appropriate exercises for both morning and evening meetings.

A committee of Friends was appointed to arrange for and have charge of the services, all of which proved to be worthy of the occasion. The auditoriums of the church were tastefully decorated and the choir rendered most appropriate anthems and hymns of praise. The audiences were large, composed largely of Friends some of whom came many miles to attend the services, all of which were marked by great thoughtfulness and such as to inspire all to greater zeal and activity in the work of saving the world.



# Fiftieth Anniversary Service

## First Friends Church

Thirteenth and Alabama Streets, Indianapolis, Indiana

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JUNE 4, 1905

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Voluntary.

Hymn, "Holy, Holy Is the Lord."

Responsive Reading of the Ninety-sixth Psalm.

As a further Scripture lesson a portion of the forty-seventh chapter of Ezekiel was read by Morton C. Pearson, our present pastor, with the following introductory remarks:

"This is one of the most beautiful visions of Ezekiel, the prophet. It is the picture of a river flowing out from the temple of God, and its reading on this anniversary morning serves as an impressive illustration and figure of the origin and growth of the First Friends Church, whose fiftieth anniversary we observe to-day.

"Just as this river had its source and beginning at the foot of the sacred altar in God's temple of worship, so the First Friends Church had its beginning at the very altar of The Most High, when those faithful souls sought earnestly for the wisdom of God as to its organization.

"And as the river flowed out, ever increasing in *depth* and volume and life-giving virtue wherever it ran, first *ankle* deep, then to the knees, then the *loins* and finally a *depth* in which *multitudes* might swim, just so has this church grown, both in numbers, from 57 to 850 souls, and in spiritual life and power, until we have reached that period in our history (let us believe) when all our own

and hundreds more may swim out into the ocean fullness of love and grace divine, to reach at last the Haven of eternal rest.

“And as long as the river flows, as long as this church shall have an existence, may it bring life and saving health to all the peoples. May our kind Heavenly Father abundantly bless all this assembled people and the exercises of this day, making the day a memorable one because of the outpouring of His divine spirit upon His people, and may this celebration mark a new epoch in the history and life of the church we all so much love.”

Hymn, “For Christ and the Church.”

The pastor then said:

“Now, shall we not all bow our heads in a season of worship and of prayer. I shall call on none to lead this service of prayer, trusting that the Lord will lead us. Any one feeling the spirit of vocal prayer may be faithful, I trust, while we thus wait upon the Lord for His blessing.”

Prayer, Alfred Johnson.

“Oh, God, our Father, we are invited by the Holy Ghost to come to thee and table our many wants. We remember, dear Father, that we are taught by the Word that if we will draw nigh unto thee thou wilt draw nigh unto us. Oh, Father, we realize, all of us, this morning, who are thy children, that we want help from heaven; we want help that we may draw nigh unto thee, and then we know that now thou wilt draw nigh unto us and we are now in expectation, dear Father, that thou wilt verify thy promises to all thy trusting, believing children. Father, we are invited by thee to come before thee with uplifted holy hands, making our requests known. Father, we realize whilst thou hast been very gracious and very merciful towards this plant of thy planting, thou hast watered it in days that are past, thou hast visited it in wonderful mercy; yet to-day we are needy; we are very needy, Father, and all thy children now are in expectation that thou wilt open the windows of heaven and



pour out upon this branch of thy militant church a wonderful blessing. So we pray, Father. We want the qualification to worship and adore and magnify thy great name. We know, Father, that every good and perfect gift comes down from thee out of heaven, and that thou art still on the giving hand; thou art still visiting this vine and ready to do us good. Now, Father, thou knowest our every heart; thou knowest our every need, and we are before thee in prayer with uplifted, holy hearts, asking for that divine blessing. Father, bless those that are aged, those that have been long in the way and have looked back upon the past and said, 'How wonderful are the mercies of God.' Bless those in middle life, Father, that have upon them the burden and care of the church. Oh, Lord, give them a double portion of thy Spirit, that they may go out and in before this people and honor and glorify thy excellent name. And, Father, we are now in prayer for the younger class. Oh, how tender, how tender some of the hearts are. How well we remember when we were members of this church in its infantile state. Oh, Lord, how we met in love and how thou didst feed us in that day with bread convenient for us. Oh, God, we remember with interest how thou didst lead this church, how thou didst deal gently with us and how thou didst love the church, and now this morning we want to acknowledge thy wonderful mercy and thy great kindness. How long, oh, Lord, hast thou borne with many, many that have come in and have not been steadfast in the faith. Thou hast watered the vine. Thou hast made a way where there was no way, and many times when they were in a great strait. Father, oh, how thou didst come and make a way where there was no way. Now, this morning, oh, Lord, what shall we render unto thee for they benefits to us? We are like the Psalmist where he said: 'I will take the cup of salvation; I will do the measure of God's will; I will take it, calling upon thy name.' Father, help us this morning that we may renew our covenant with thee; that we may pay our vows now in the presence of all thy people. Oh, Father, as we wait before thee, wilt thou dispense the bread of life? Wilt thou hand it to thy servants, and may they hand it



to the people? Oh, may we, dear Father, look beyond the poor instrument direct to thy bountiful hand, thy great loving power. If there is one heart discouraged, if there is one ready to give out by the way, we pray unitedly, Father, that thou wilt come to that heart and say, 'My son, my daughter, renew covenant with me,' and as they come bowing and confessing, and as they come penitently, oh, Lord, we pray that thou mayest meet them and bless them, and that this church will have put on more strength and may shine forth as a city upon a hill that cannot be hid, and may they know, as the Prophet declared, that this river of water that proceeds from the throne of God is the love of God; that it goes out to all the human race; it goes into channels that have yielded and are willing to receive thy love. Lord God Almighty, help us to walk steadfastly; help us to say, 'I will take the cup of salvation, calling upon the name of the Lord.' Now, Father, bless every state in divine presence, every one here this morning. We all want a special blessing on this anniversary. Thou knowest it, Father; thou knowest that some of us tremble before thee. Bless every state. Take care of us in all coming time, handing us down to our graves in peace at last, receiving us into an everlasting habitation with thee, through Jesus Christ, our Lord. Amen."

Prayer, Rebecca Flagler.

"Our Heavenly Father, we praise thee for all thy mercies in times past; for all thy favors to this church. We thank thee for such wondrous blessings as thou hast given, which we feel have not been merited, but which thou hast given in thy great goodness, desiring to do good unto us, desiring to use thy people for the publication of thy salvation and for the winning of lost souls to thyself. We thank thee that thou hast so continued to bless thy people who have looked unto thee and who have been ready to do thy will. We ask that thou wilt forgive where there has been any unfaithfulness and remissness. We ask that, while we rejoice in coming together and remembering what thou hast done, we may remember also that we are to learn by our mistakes and by thy wondrous

mercy in what thou hast wrought. We pray thee, our Heavenly Father, that thou wilt enable us to understand truly what it is to go into thy sanctuary. David said, 'I understood not until I went into thy sanctuary.' He was puzzled and perplexed, cast down, depressed and discouraged when he looked abroad in the world and saw how the wicked prospered, and he was about to be so depressed as to give up by the way, so depressed that he was almost ready to distrust God and God's word, until he went into the sanctuary of God.

"Oh, Heavenly Father, we ask for the future of this church that this place may indeed be a sanctuary, sacredly set apart for God, for God does indeed eat meat with his people and give them blessings that they cannot find anywhere else. We pray thee, our Heavenly Father, that we may recognize this place as sacred on account of the manifestations of thy presence in the midst of those who gather in thy name, and that we may reverently meet together with thee, and that we may be taught of thee in thy presence, and that others may learn to come, and be glad to come, because it is the house of God and among thy people waiting upon thee, and they find that which they cannot find, that they so much need and which is so unlike the tiresome things of the world, and that they may be so refreshed by them that this church shall grow, shall be more spiritual, stronger, able to do better work for thee; and we feel to praise thee to-day for what thou hast done, for what thou hast wrought here, making us people who bring forth more fruit unto righteousness. For all this we pray as we praise thee. Amen."

Quartet, "Except the Lord Build the House?"

Offertory.

Solo, "The Publican."

Announcements (remarks by the pastor) :

"You hold in your hands an announcement relative to the evening service. We are expecting a very delightful time to-night, and trust that all of you can arrange to be present at that service.



"The historical review which will be presented this evening will be of great value, I think, to every one present, and I trust that you may hear it. We shall have also with us our brother, Thomas Brown. In the evening meeting he will speak to us, and other interesting remarks may be made."

## ANNIVERSARY SERMON.

ALBERT J. BROWN, PRESIDENT OF WILMINGTON COLLEGE.

"Your fathers; where are they? And the prophets; do they live forever? Old things are passed away and all things become new." My friends, it is with much feeling that I take my position here this morning to speak to you once more. A thousand memories cling around this altar that are as sacred to me as life, and I trust that they are the same to you. On this anniversary morning, when we take both the retrospective and the prospective view of our institutions, I trust that I may be able to throw the curtain back and look at the social problems as we face them—we, a people who are destined, we believe, to accomplish some things which are worth while in the world.

There are three great stages in civilization through which some of the Western nations have passed. If there be any more, we have not yet reached them. Those are: First, the military period, in which the nation has engaged itself with building up a power which is to protect it from invaders; second, a constitutional period, in which the nation has undertaken to give to itself a code of laws by which it shall regulate itself; and, third, the ethical period, in which it undertakes to criticise and perfect the institutions which it has builded and lead itself out into world progress. Only a few nations of the earth have ever attained this stage of development. Those ancient ones of which we read seldom reached the second stage.

As we stand to-day confronted with the questions which are before us to be solved by the spiritual activities of





FIRST FRIENDS CHURCH.



the people they perhaps can be more clearly presented to you by looking into the problems which were before the people when this church was founded. A radical change has taken place in the thought that the ideals of the people in fifty years. When this institution was founded, in 1855, let us say, the great problems of slavery had involved all the activities of the people. (In this nation we can see readily that it has passed through the three stages. In the days of the Revolution we were building a wall for protection against other nations. Then came the Constitution and forty years of interpretation. After that came the ethical interpretation of our social life.) In that period there came up men from every quarter of our nation to add their criticism and thereby change and modify our institutions. In those days Whittier lifted his voice, as sweet as ever a song was sung, to tell what freedom must mean through the power of the risen Redeemer. The orator Wendel Phillips came with his magnificent story, which he hurled against slavery and into the hearts of free men, declaring that we must be emancipated. And there came other men—statesmen and scholars—to give their contributions toward the criticism of the institutions which had been builded under pressure of the slave regime. When this great event had passed into history the world turned its attention to other activities, and out of these activities have come the questions, moral and political and spiritual, which you and I may be permitted in our day and generation to solve. The critical spirit had to pass also because it had accomplished its great end in the destruction of slavery. To the moral mind there seemed to be no other question on which it should expend its energies.

Then there began that great period of industrial development, the like of which has never been seen in the history of the world. Out of it that spirit of empire building began to rise which recurs over and over through the generations of mankind. It is the fever in the blood to-day which stirs us to large conceptions; we want to extend our borders and build more vastly than we ever did before; and so, in the building, there is an infinite amount of waste. Men do not consider how many things



might be rectified in their haste to build a great state. But as the state is reared toward the skies and we fling out our banners and say to the world, "We are invincible—no power is able to touch us abroad or at home; we are masters of the social problems of life," at this period we shall discover that there are certain weaknesses in our social state, and then again men will turn their attention toward the criticism of the institutions which we are building to-day. I think no period of the world's development has shown any more striking manifestations of empire building than we have seen in the last twenty-five years. The whole political aspect has changed in that time. The men of the former ideals have passed away. Our fathers in this nation sleep in their graves and their problems lie with them. The new age has come and the curtain has fallen back and we look out again—world-wide to-day rather than sectional. Take the educational institutions of our country, for example. No place in the world have we seen such a rapid development, and it is all toward unity and solidarity of the great systems which are being perfected to-day. That same spirit which says that the Constitution must follow the flag everywhere is at work in the school system. In the problem of theology to-day there is the distracting period of change and new interpretation. Whether it be right or wrong, it is sinking down into the hearts of the young men and women of this country, and they will hold to the new interpretation. If we are unable to go with them, we shall stand aside after a while and see them build institutions with other ideals and other forms than we have seen fit to follow.

In the ethical questions which are arising we see an infinite field of service for men and women, who, inspired by the spirit of the Redeemer, still hope to lift mankind toward God and toward righteousness. Never, I think, so far as my knowledge goes, were so many difficult and intricate questions of moral and spiritual and social life before the people of the world as there are at this present time. In the industrial activities of the world we face questions in America which we have never before faced. In their broad conception, in the depth of their

feeling, in the dangers which threaten, as well as the hopes which show us the way out of our difficulties, they are unique and they are supreme. Out of this spirit of empire building, of constructive administration, they have all come, and they are products of the modern era. Now, do we believe, my friends, as a Friends church, that we shall enter into the making of the new state, into the spiritualizing of the new conditions, with anything of certainty about the outcome of it all? Do we stand and hesitate before the titanic undertaking? Do we say that the fathers are dead and their ideals have passed away, and these new, strange ones are ideals which we cannot uphold? But somebody will settle these questions. Some man with a vision that is as keen as the light of noon-day will be able to penetrate the clouds and find the solution. Everywhere among the progressive races of the world some one has found the way out and pointed us toward leadership and victory. I should as lief live today in this period as in any one that has ever been in the world's history. I can conceive of no more fields of activity in the past than there are before us this hour. It will demand the highest morality, the keenest spiritual conceptions and the greatest intellectual genius to solve these questions.

If we were strong in other days, when the period demanded reflection and criticism and modification of our institutions that we might make progress, shall we not through another half century be equipped through the leadership of the Redeemer to face all those issues that are before us? The individual must be reached. The tide of spiritual life must be borne down to his heart until he shall say, upon his bowed knees: "I have seen the Lord; my heart has been won to Him, and by His redeeming power I have been lifted up to stand with Him upon the summits of life, to take a glimpse of what is around me and what I shall do. We are approaching this stage of ethical development. Men have been saying for twenty years that the twentieth century shall be the most remarkable one in history. It is not a guess which they have made, it is not a blind hope which they have expressed, but it is a conviction which is born out of the experience



of the past that over and over again will come this period wherein all the acts of men shall be held up for public criticism and for public expression. Out of the comparison of ideas and criticism which are forced upon men we shall find a way out of the difficulties which confront us.

We are here to-day celebrating this fiftieth anniversary because we believe that we have made progress in half a century. If we had failed in that time we should not be here speaking as we are; no effort would have been made to celebrate this day; no one would have dreamed, had we failed in the conflict, of assembling a few members to tell of the story of our decline. But as change comes, so progress comes, and this morning, my friends, we are here with the conscious feeling that somehow or other, under the leadership of Jehovah, we shall find men and women who will be able to lead us in the future as we have been led in the past.

But let me speak further yet of the fathers and the prophets, naming some of those who have been the moving spirit in Quakerism in the West. They have all gone, it seems to me. There was Jane Trueblood, of whom I have heard much said in this meeting; a woman of peculiar type, a woman of matchless spiritual conception, who always saw the bow of promise beyond and knew that the Redeemer was able, through His saving grace, to rescue any man. She, I believe, has left her impress upon the city of Indianapolis, and while her name may be forgotten, or not recalled, to the younger generations, the spirit of power which she manifested is still working. It is true in one sense that the fathers are dead; it is true in a sense that the prophets do not live forever; but, in another sense, though they be dead, yet they are alive.

There was Elwood Siler, that rough, vigorous man, with a wholesome Christianity; unpolished, yet, I believe, full of power, expressing to Christianity and to the world what God has been able to do for a man.

And in your own pulpit a few years ago stood the leaders of a generation. Levi Rees, who has recently gone to



the other world, was in many respects one of the most matchless speakers that Quakerism in the West has ever produced.

Enos Pray was another; that man, whose voice was silvered over with the power of God and who could hold the people enraptured with the simple story of the cross, is gone, and his silver trumpet voice is no more heard in the land.

And there was Calvin Pritchard, a man of executive power, a man clear-sighted in spiritual things, who stood here and told over and over to you in this city the way to God and to righteousness.

Barnabas Hobbs stands as the intellectual product and genius of our Western Quakerism of the generation that is past, a man who gathered into his great intellect all the problems of his age and had an answer for each of them.

My friends, let me say to you, without enumerating any more names, that there were gathered in these humble homes those who had a sufficient conception of Jesus Christ and His kingdom to give to this institution in Indianapolis, and to the Friends Church in the West, an uplift, which has sent her through forty or fifty years of great triumph and success. But, this morning, "the fathers, where are they?" Not one of these men is left to tell the story. The prophets, the preachers of that generation, "do they live forever?" No more will you look upon their faces; no more will you hear their voices; but we can say that in their day and generation they settled the questions which were before them. Their ideals are not exactly our ideals to-day. The form of worship which we practice now was not their form of worship. The manner of the expression of their lives is not the expression of life to-day, and with the changing tide of human life we have moved on from their day and their questions to the new era. They did not conceive of what you and I would have to face in the industrial world. There never came to their conceptions the riots of Chicago or the spirit of industrialism which is rife all over our land. They never dreamed that we should own possessions on the other side of the world, and that there would come the

great feverish development of empire building once more. They discharged their duty, they left their testimony to the world that they had done well, and that is the legacy which they have left to us. Having done well under the inspiration of Jesus Christ, who was to them all and all, they have said in ringing tones to this generation, in Him you shall conquer. In the sign of the cross you shall be led to victory. If you do not meet the same questions which we did, if you do not interpret the forms of church life just as we did, you will, through Him, be able to meet the responsibilities of the hours which come upon you.

The hour of fate has struck for the Quakers of this generation. The future may be certain, but if it be certain it will be because the King of all the ages is enshrined in every heart that is here and in this country. We are lamenting about the fact that there are not many prophets coming forth in this generation to hold up the ideals of the Kingdom of Christ. It concerns every leader of the church at large. Where shall they come from? What are the forces that are holding them back? And we, who look back over half a century of progress, of great achievements, of splendid victory and the fair name in the city of Indianapolis and in the West, how shall we look into the future? With what hopes? With what assurance? In the industrial life which has been going on for twenty-five years, the old ideas which made every family a sacred institution for the development of one child for the ministry and prophecy of the Lord have passed away. There was a time that every father and every mother looked forward to the day when one child should speak for the Lord. But with these new conditions of life, we have turned their attention to other pursuits, showing that there are opportunities for more power, for the accumulation of more wealth, for higher social standing, until these sacred altar fires at home have lost their significance, and in their place have come up strange gods for the future. If there be no prophets born at the fireside in our institutions, there shall be no history to write of them in the future. If we turn aside for these other things, then we have failed. Our humble fathers and mothers who helped to build this church were not unmindful of



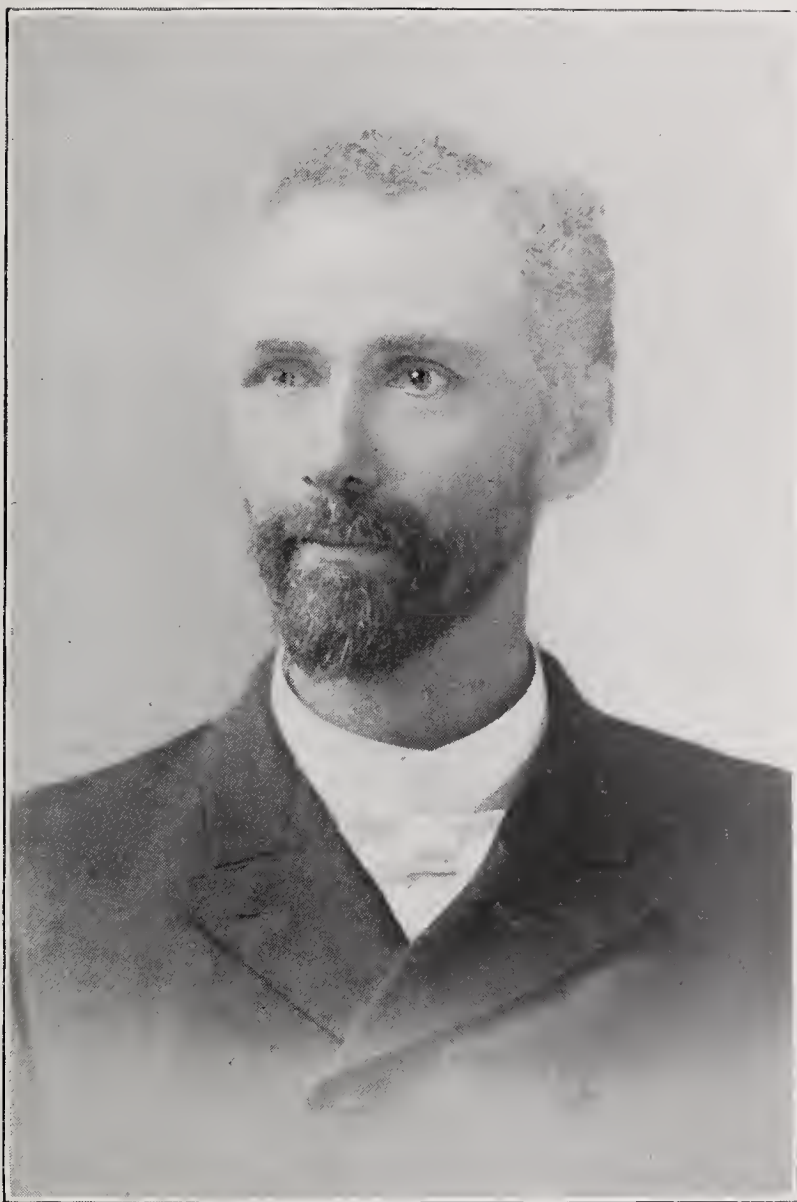
the fact that there must come men and women who are still called of the Lord to answer His summons in every detail of life. Shall we forecast the future now? In the age of criticism which is to come, the remodeling of the institutions which are being built, the forcing upon human society great hearts and great intellects which shall demand recognition in that reconstruction period, will there come from your families and from mine a single voice? If one comes, it will be because we, too, have heard the Lord's call, and we have opened before the minds of the children the significance and the importance of standing before Him as an exponent of salvation to men. My hope will be great if I find over this country that we turn back once more to the old Scotch idea, that upon our knees with one child we shall set him aside for the ministry. It is the one great hope for us, and while I do not yet see them coming as I should love to, the beginning is with us who have children to rear. The foundations of this next half century are to be laid now by us who see with the curtain thrown back the need of the next generation.

I believe that the moral issues of the next fifty years will have more depth and power to them than those of the fifty years that have passed. Slavery was a cloud that overshadowed the whole nation, it is true, but I wonder if it was ever so serious after all, being sectional, as some of the questions which confront us. The question of morality in the great municipal governments of our country, the questions of intemperance and vice and crime which flow out of these reckless institutions which are being builded, the great industrial war which is upon us, are graver and more ethical in their nature. He who is to be raised up as a prophet to see over these difficulties will be like one of the men of old. There must come to us yet a man with the searching, keen vision of Amos, who shall be a student of human affairs, and who shall have a voice that will pierce to the very heart of man. Along with him must come one whose spirit shall be as gentle as that of a mother, who will weep with his people, who will crush and yet love and sympathize like Hosea. Then, after all, must come one who shall have great con-



stitutional vision, like that of Isaiah, who shall forecast the generations of the world. If God was able to raise up such men in the times which are past, do we believe that His arm is shortened and that He is unable to raise up men for the future? In that period of Hosea and Amos, city life had come for the first time upon the Jews, and in it were some of the identical elements that are in our problems to-day. The classes were warring, but not to the extent we are. Immorality and intemperance were rife, but not so extensive, after all, as in our own period. There are rising here and there to-day men who are prophets. The reconstructive period is beginning in moral and spiritual things, and out of it I believe will come a finer temper of spiritual life and social adjustment than has ever been seen in the human race. My faith is that He who watches over the destinies of the people is still with them marching toward victory. But, my friends, I believe that the same Redeemer whom we found at an humble altar, to whom we confessed our sins and acknowledged Him as Lord, will be the power which shall save us yet in the future. All the tide of life must be poured into the individual until he is redeemed, and the reflex current which flows out from these lives will be the salvation of society.

Let me counsel with you, that your ideals, though they be larger than those of our fathers; that your thoughts, though they be vastly greater than those of a generation ago, shall yet enshrine Him as Lord. There have come no others in two thousand years who can cancel sin and let a man go free. Of all the prophets and all the philosophies that have come, outside of the Kingdom of Jesus Christ, none has ever taken away a single iota of sin or guilt; but from heaven above He has come, and He is mighty to save. I believe that as our Christianity enlarges and we see things differently than our fathers, yet we shall see Him standing above all the storms of the ages calling us to come. I must not fail to counsel you, my friends, for I feel it my privilege, that the sacred altar fires of the spiritual life must never be allowed to die upon your family altars. May the flame burn there as it did upon the old Roman citadel, that every man



Rev. LEVI REES.





who comes by shall know that this is a house dedicated to the Lord. Here lies the hope of the future, the salvation of man and the triumph of the church.

But, in conclusion, let me say, though our fathers are gone and the prophets do not live forever, yet I think they stand this morning upon the battlements of heaven asking you and me to stand with them, that we in this day shall triumph as they did in theirs. With the splendid heritage which they have left, we would be cowards if we did not rise in the power of His might and strike off the shackles of sin and evil that are everywhere. Though it costs much, let us be true to Him. Though men turn from us and refuse to give us the honor we deserve, let us tell that simple message, that the men and women of the future shall know that the Redeemer still lives. I believe that if America is to be saved, it shall be saved through the spirit of Jesus Christ, as you and I have been saved, and if once there shall come the social adjustments which we so much need, they will come because we are clear-minded and sane enough to see that the hour which demands our services will be given power from Him who rules over us. If one voice comes out of the past more than another, it is that voice which says, "I, if I be lifted up, shall draw all men unto me."

You are aware of your own personal triumphs, and how, as you have trusted Him and been true to the narrow way in which He leads you, you have been led out into paths of usefulness and power. Just as you and I have denied ourselves, and have chosen to walk the hard way in the beginning, so He has walked with us on the pathway of life He has stood by us in every conflict. We would not expect to conquer for righteousness without the expenditure of some energy. We would not hope to be triumphant in the future unless our lives were crowded full of perplexing problems. That man who is of value to your church and community and city to-day is the man who has emerged out of enumerable difficulties and stands master over them all with a clear conception that Jesus is still able to lead in this age. He who could give counsel to the disciples who were with Him centuries ago; He can speak to you and me now, and lift us

up until we shall see that in the new age that shall be we shall stand with the men and women who have conquered. Let it cost what it will.

“Once to every man and nation comes the moment to decide.” And you and I will be brave enough this morning, we will be heroic enough, to say that “Righteousness shall cover the earth as the waters do the sea,” by what we may do for the upbuilding of the Kingdom of Jesus Christ.

It is with much hope and with some fears that I look out over the future of Quakerism. I know what has been accomplished, and that it was accomplished because the Redeemer was so profoundly enshrined in the hearts of men that their lives were His life and their thoughts became His thoughts and their social movements in the world were the social movements of God. If such shall be the hope and thought and aspiration of the future, our future is as clear as the light of morning. But if, my friends, we have come to the stage where sacrifice is too great, to that moment where endeavor seems to call for too much, if there are not some men and women who will follow the call to stand in the humble places and yet speak for Him, our future is not secure. We know that great spiritual peoples of the past have lost their message and no more do they speak to the world. I believe they lost it because they forgot God. We may need some one to rise and write for us, “lest we forget,” that Jesus yet is Lord.

My friends, I hope to see in the twenty or thirty years that will be allotted to the most of us the most splendid triumphs of spiritual life that this great country has known, and I hope to see standing beside the other institutions of religious life the Friends Church. Oh, I should love to see it foremost, even. I should love to see it striking into the roots of human society as it has done in the past, and out of it all coming that emancipation spirit which shall free us from the sins of individual and social life.

Lastly, may this church, dear to me, glorious in its manifestation in the few years which I was with you, strong and vigorous for Him, be more so in the years that



are to come. If we were permitted under His care to rise just a little toward the glory of the coming Kingdom, may you in the years to come be swept up by the great current of His power close to His bosom. These memories must linger here until we have been laid in the grave. These forces have entered into all of our lives, and they must tell their story over and over for a hundred years.

Chorus, "Hymn of Gratitude."

"We will wait just a moment before our service closes, if any one feels that he has a remark or a word of prayer."

Prayer, Emaline Tuttle.

"We thank Thee, our Father, for the message that Thou hast given to the church in the past. We thank Thee for those who have gone on before and are sitting in the Kingdom of Heaven with our Lord. We thank Thee for all they did for the church; but we desire, dear Father, not to worship them, but to worship Thee and Thy dear Son, our Christ. We ask, oh Lord, that Thou wilt pour in upon us light, understanding and wisdom, that we may do our duty as well as they did it in the past, and may we always know the message that Thou art giving and hast given to the church, and may we never lose it. We realize that it is through unfaithfulness that any church or any individual loses the message. Dear Father, may the young people and the middle aged people of this time, and all of them, know what the present message is, and may we be able to tell it in the years that are to come with greater power and greater earnestness and clearer vision than it has ever been told before. We ask especially that Thy presence, Thy power and Thy glory may be manifested in Indianapolis, that it may shine out to others, and that they may be able to walk with the Lord because of the light which comes from this church. Oh Lord, may we sink out of self and into Christ. May we know no will but Thine. May we all be able and willing to suffer just as thou shalt lead us, and, oh Lord, we pray that Thou wilt reveal to the young people the beauty and the grandure and the glory there is in sacrifice for the building up of Thy Kingdom and the redemption of



men and women in the earth. It is a beautiful work, and we thank Thee and praise Thy ever-blessed name that Thou art always, and always hast been, the leader of Thy people. We pray that this church may put its hand in Thy hand and be led by Thee, and that Thou wilt call out the young men and the young women and anoint them afresh, that they may see clearly the way that Thou wouldst have them go, and that they may become stronger and stronger in the Lord.

“Let Thy blessing rest upon every branch of the church. We pray special blessing may rest with those ministers that are before Thee to-day. Oh Lord, anoint their heads afresh, we pray Thee, but grant to all that power and unction to preach the unsearchable riches of Christ. Now, dear Father, bless each one of us, we ask, in Jesus’ name. Amen.”

Hymn, “Savior, Again to Thy Dear Name, We Raise with One Accord Our Hearty Hymn of Praise.”

Prayer, Thomas Brown.

“We thank Thee for the witness of Thy presence this hour, for the touch of Thy Holy Spirit. We thank Thee for the inspiration that has come to us through this service. Now, as we separate, may this same sweetness abide on our hearts.

“Dismiss us with Thy benediction, we ask in the name of Jesus. Amen.”

## EVENING SERVICE, 7:45.

Vountary.

Hymn, “Come Sound His Praises.”

Scripture reading, forty-sixth Psalm.

Anthem, “How Amiable are Thy Dwellings.”

Prayer, Albert J. Brown.

“Great God, our Father, who hast been our dwelling place in all generations, let us approach Thee this evening in the attitude of prayer and worship. Unto Thee, our

God, we ascribe praise and glory, for out of the bounty of Thy store-house there has come to our hearts the food which has helped us. Lord God of all generations, Thou whose battleline has been flung out far over the nations of the earth, hear us as we pray to Thee for grace and mercy. Thou hast builded beside all waters, and hast laid foundations deep in the hearts of men. May we not share of that spirit to-night in the outlook for another half century of power through the name of the Lord? To those who are here to-night, and to those who share the burden of responsibility, grant that Thy mercy and Thy leadership shall be clear. The fathers and the mothers who have born sons and daughters here in this household of faith, may they not be forgotten, our Father; and those who are here and have been with us from the beginning of this church's history, God grant that their last days shall be full of glory, and when the end comes may it be light in the evening. They have stood through many a conflict and though few indeed, yet their voices ring out with the same inspiration of years ago, and they say, may the Lord bless us yet. For the children whose lives are to be builded into this institution, we pray that great wisdom and an abundant outflow of Thy life into their hearts. May they be strong and stalwart, having as many eyes to see as there are hopes and ambitions in life, to conquer through the name of Jesus Christ. God grant that over all of our lives Thou shalt keep watch, night and day, until the journey is over, and, when once it has been finished, oh permit us to sit down with Thee in Thy throne to dwell there forever, by the grace of our Savior. Amen."

Trio, "I Have Surely Built Thee an House."

(Remarks by the pastor.)

"One of the very interesting exercises for this anniversary service is the reading of the historical review of the organization, growth and development of this church. This 'Historical Review' will be read to us by Elizabeth Cox."



## HISTORICAL REVIEW.

ELIZABETH HARVEY COX.

To those who have been members of this meeting only a few years this celebration is one of pleasure only. To the few who are left of the old-time members of Delaware Street Meeting it is an occasion filled with sadness, more than joy. Many of those whom we revered, whose assistance seemed so necessary, and to whom the church owes its very existence, have gone to their eternal home. To many of you the names of the former members, even of some who have been gone but a few years, are strange. In giving this history as accurately as I have been able to gather it, I have tried to omit names of all who are living, except of those who were here during the earliest period—that included in the first twenty-five years' history. The next historian may name those of this day, who prove worthy, in the next quarter of a century.

Though we are celebrating the fiftieth anniversary of the establishment of Friends Meeting in Indianapolis, we must go back at least seventy years to give a complete history.

In 1834, when the first Friends, Jacob S. Willets and Robert R. Underhill, with their families, moved here from New York, our city was a village of about 1,200 people—not many more than the present membership of our monthly meeting. Even twenty years later, Plainfield, which grew to be such a strong Quaker settlement, had no Friends meeting, and the present location of our church seemed far in the country forty years later.

These Friends were soon followed by Hugh and Sarah Smith from Cincinnati; Mary White, Sarah Weaver and their families, John Reeve and family, from New Jersey. These, with a few others, requested Fairfield Monthly Meeting to grant an indulged meeting, to be held in Indianapolis, which was done on September 15th, 1836. This meeting, under the care of a committee from the Monthly Meeting which granted it, was held in a small frame house just north of the Second Presbyterian Church. As some of the Friends moved away, and other discouragements



came, this meeting was discontinued after an existence of two and one-half years. The few Friends left still continued to meet in each others homes; one of these homes, that of Robert R. Underhill, stood on the site of the present Shortridge High School, and was a large brick residence, afterward a part of the high school building, where many of us attended school.

William Hadley, to whom we are indebted for a short written history of the first twenty-five years of our Meeting, and his wife Hannah, began attending these Meetings in 1853, when there were only five or six in attendance, and continued until death called them. As a rule, there was no preaching, silent meetings lasting an hour, a quiet hand-shaking and parting.

In 1854, Robert Underhill left for a long visit to his old New York home, and the meetings were held with William and Hannah Hadley, on North Pennsylvania street. At this time there were several valued accessions, amongst them John and Mary Carter. Of all the charter members, Mary Carter is the only one still with us, Horace Hadley, one of the charter members, having died a few weeks ago. Alfred Johnson, of Richmond, another charter member, is with us to-night.

Soon the members increased beyond the capacity of the Hadley home, and a building at 426 North Pennsylvania street, occupied as a church by the English Lutherans, was rented. There was no minister amongst them, but frequently ministers from other meetings visited them. About this time Thomas and Hannah Pearson, the latter a minister, from Lockport, New York, came into the meeting and added greatly to its life.

In May, 1855, a request was made of Fairfield Monthly Meeting that Indianapolis have an established meeting. This was granted in September, 1855. It is the golden anniversary of this established meeting which we are celebrating this year. As the city grew and the business interests increased, Friends became more numerous, and it was desirable to have a permanent home for worship. There were no wealthy members; in fact, most of them were comparatively poor. With the courage born of their feeling that they were in the right, these few people com-

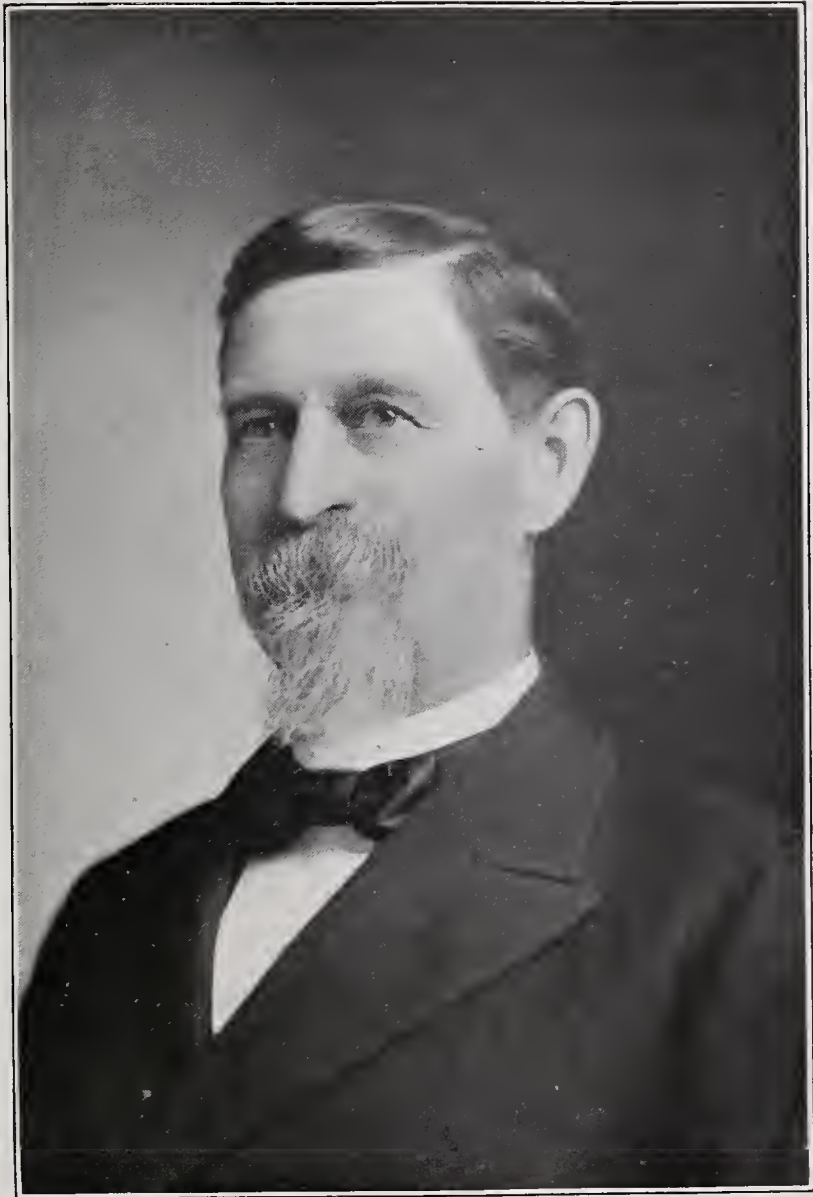
bined their business and executive ability, and giving the Lord credit for helping them devise plans, they began to seek a location for the church.

The sentiment at that time was that the churches should be around the Circle, or at least no farther north than University Square, but after carefully canvassing the situation, Friends decided to break away from this idea and finally bought the triangle of ground between Delaware and St. Clair streets and Fort Wayne avenue, paying for it \$2,800.00. The Friends interested agreed to divide this land, reserving the best lot, 100 feet square, on the corner of St. Clair and Delaware streets, for the church, sell the remainder to the different members for homes at sufficient profit to pay for the church lot and leave a few hundred dollars as a nucleus for the building fund. Lacking about \$3,000.00 necessary to carry out their plans for a house suitable for public meetings and large enough to accommodate the growing congregation for years to come, Jonathan Owens, William Hadley and perhaps others were sent to ask aid of the neighboring Quarterly Meetings. The usual plan of Friends Meeting houses was a low, one-story building, twice as long as wide, with a movable partition in the middle to separate the men and women during business meetings. Therefore, while they met with a degree of success in some meetings, others sharply censured them for attempting to erect a two-story building furnished with seats with closed backs and ends—pews, as some called them. It looked too pretentious to accord with some Friends' ideas, and yet twenty-five years later appeared very plain, and the seats so straight and uncomfortable, became the source of much complaint.

Let me quote in regard to asking this aid from William Hadley. He said:

"I remember of having presented the subject to a very large Quarterly Meeting, as I thought, in a very impressive manner, and the subscription was being entered into freely and liberally, when, suddenly, the good work was stopped by a Friend who wanted to ask a few questions about the kind of house we were proposing to build. I answered as best I could, but failed to convince his judgment of the necessity of such a house, the like of which





Rev. THOMAS C. BROWN.





was unknown anywhere amongst the Society of Friends. I went away from that meeting meditating upon the folly of our undertaking, half inclined to go home and change the plan so as to conform to the common custom. Finding a change would unsettle the minds of our Friends at home, we were the more determined to adhere to it. Some of the Friends increased their subscriptions, and some additional funds were obtained from other sources, and, finally, the requisite amount was reached and the contract let."

The building being promptly finished, the first service was held in December, 1856, conducted by Eleazer Bales, a noted minister of Plainfield, who dedicated the building to the Lord, free from incumbrance. Glad were those Friends, who now had a building which would serve not only for their own use, but for public meetings of the traveling Friends, who were numerous. Before this it had been necessary, either to ask for the use of some other church, or to fail in providing a place for the meetings of the traveling ministers, and the embarrassment was deeply felt in either case.

The growth of the church has been gradual. In 1859, when the Indianapolis meeting was made a part of Bridgeport Monthly Meeting, the membership was fifty-seven. In 1865, when Indianapolis was granted its own monthly meeting, the enrollment was 150. Twenty years later it was about 500, and when the old house was given up the membership was 600. The number in the Monthly Meeting when the last record was made in July, 1904, was 991. The accessions since bring the total to about 1,050.

Following the efficient labors of Hannah Pearson in the ministry, came David and Hannah Tatum, who were here most of the time from 1858 to 1866. James Trueblood, came here with his family in 1862, and from this time, his wife, Jane Trueblood, an English woman, was one of the most faithful ministers of the meeting, as well as one of the greatest charity workers, for at least thirty years.

In those days, ministers of the Gospel were not so hard to secure as at present; at least, our meeting at times had several able ones at the same time. In 1864 came James and Sarah Smith, the latter also an English wom-

an, very gifted as a minister as well as in many other ways. Two years later, in 1866, Enos G. Pray and his family took up their residence here. He had been recognized as an eloquent speaker at Indiana Yearly Meeting, on public days, and drew many of our citizens to hear him. Others, who have lived here and taken part as ministers in the regular meetings before a pastor was regularly employed, were Barnabas C. Hobbs, who lived here several years; Calvin W. Pritchard, Drusilla Wilson, William S. Wooten, Anna Mills, John Stanton, James Adams and J. J. Mills. Seven ministers have been recorded as such by our meeting.

Seldom since the very early days, when the meetings were held in the houses, has there been a silent meeting. If no preaching, there was prayer or singing. Sometimes we had but one minister, but oftener a half dozen. The day of the great revivalist and the traveling minister and Friends seems to have passed away.

Until the year 1888, we had no regularly employed pastor. In that year, Levi Rees came in response to a call of our meeting, and was with us between four and five years. It was during his services, and much to his efforts, that the Young Peoples Christian Endeavor was formed. Following him, Thomas Brown was called. He also was with us about five years, the last pastor of the old church and the first of the new. Following him came Albert J. Brown, in 1897. He was our pastor for five years, being here during the sessions of the Five Years' Congress of Friends, both that of 1897 and also that of 1902. Morton C. Pearson, the present pastor, began his services in 1903.

It has always been true that wherever Friends settled they immediately established schools. In this city, previous to about 1867, the public schools were inferior, so that Friends preferred private schools. For a time Hannah Hadley taught her own children and others at her home. Sarah Smith, one of our charter members, maintained a private school in her own home, corner of Market and Alabama streets, during the '50s, '60s and '70s, which was well patronized by the best citizens. There was also a private academy conducted by Thomas Charles and



William Mendenhall on Ohio street, just opposite our new Federal building, which did the best of work.

For about twelve years after the church was built, a thoroughly good graded school was conducted in the lower rooms, but as the efficiency of the teaching drew more pupils, it was necessary to add a frame building in the rear of the church. Not only the Friends' children, but others, attended, since it was far superior to the public schools of the day. One custom, that of taking the children upstairs to Wednesday morning meeting, was always followed. To the old pupils the memories of this school are very vivid and interesting. The influence of these schools is felt to-day, and they were only discontinued after Mr. Shortridge had come here and began his work in establishing a good system for primary and high schools.

From the very first, the charity of Friends has been dispensed with a free hand. A great work was that done during the Civil war under the auspices of the "Freedman's Aid Society," of Western Yearly Meeting of Friends. In this city the main work consisted in aiding the destitute colored women and children refugees from the South. A one-story building on Pennsylvania street, just north of Washington, was in charge of Jacob Willits and his son Penn. It was filled to overflowing with clothing, which was given freely to the needy.

Growing out of this work, carried on by committees at home and in the extreme South, a school was organized at Columbus, Miss., in charge of Jonathan and Drusilla Wilson, who were sent South with a number of efficient teachers, willing to brave the dangers which were then very great to Northerners living in the South.

The white orphan asylum was established fifty years ago by Marcia Willard, and early in its history Friends took a great interest. In the early '60s, Drusilla Wilson became president of the board of managers, and when, on account of her work in the South, she was obliged to resign, Hannah Hadley began her services as president, and continued for twenty years. Hettie Adams and Margaret Evans were for many years members of the board

of this institution, and many of its matrons have been members of Friends.

Soon after this, James and Sarah Smith secured a building on Pennsylvania street just above the corporation, which was then what is now known as Tenth street, and began a famous work among destitute and homeless women and girls. This work proved so successful and such a blessing to the community that good men and women supported it by voluntary contributions. Soon the accommodations were inadequate, but the citizens proved equal to the necessity and provided by private subscriptions the present building on North Capitol avenue called the Home for Friendless Women. The services of Sarah J. Smith in this institution proved so valuable, and her wisdom and power so great, that she was called upon for counsel by the committee in charge of the building and equipping of the "Women's Prison and Girls' Reformatory." When the building was finished, she was made its first superintendent, and served many years until the infirmities of age would no longer permit. Her assistant during these years was Elmira Johnson, another Friend, who was placed in entire control of the penal department. She proved so successful with the prisoners that she was retained in this one position until failing health forced her withdrawal. Our meeting has always provided for the Sabbath services once each month in this institution. The present matron, Miss Emma Rhodes, is a Friend, and has recently brought her letter to this meeting.

The next charity work of prominence was aid for orphan colored children, which was begun in 1868. Hannah T. Hadley, as president of the white Orphan Asylum, was often compelled to refuse entrance to colored orphans, so that she interested her husband and others in the idea of a home for them. Lots were secured, partly through donations and partly through purchase, and subscriptions secured to build a house large enough to begin work, at the corner of Twenty-first and Senate avenue. One donor, Calvin Fletcher, Sr., one of the pioneer citizens who headed the subscription with \$500.00, and asked each of his seven sons to give \$100.00, made it the condition of



his gift that the institution should always be under the control of Friends, and this has been rigidly adhered to. Other large contributors were Gustav Sherman, who gave half of the land on which the building stands; Edwin D. Peck, who left an endowment of \$1,000.00, \$5,000.00 from the estate of Isaac Williams, of near Salem, Indiana, \$1,000.00 from Western Yearly Meeting of Friends. The County Commissioners pay quarterly so much toward the support of each child, just as they do to the white Orphan Asylum, but the sole management is in the hands of a board of women managers and a board of directors, all members of Friends Church. Other work for colored people was that begun as a mission Sunday school by Jonathan Wilson, William Pyle and Joseph Newsom in 1866, on the corner of East and St. Clair streets. These Friends secured donations amounting to \$400.00 and purchased a lot in what was then an out-of-the-way place, Broadway, near Eleventh, and the colored people erected a very small, cheap house for church and school. At present a large congregation worships on the spot, and has a commodious building known as Allen Chapel Methodist Church. These same Friends, with some others, at this same time assisted by teaching and in other ways, the Baptist colored people on West Michigan street. Four other mission schools have been maintained for a time at least by Friends.

For several years, in the '80s, a number of Friends who lived in the northeastern part of the city, held regular meetings and Sabbath school in a building on College avenue, and J. J. Mills often led the services. Another Sunday school and library for white people was carried on at the corner of Yandes and Thirteenth streets for several years by two of our women, assisted by Mrs. Sarah Heath, of Roberts Park Church. It grew to such proportions that the people desired to form a church and be taken in by Friends, but this not being thought advisable at the time, Roberts Park assumed the work and to-day has a large Methodist Church grown out of this nucleus.

About fifteen years ago a Sabbath school was organized in West Indianapolis. A church has now been built, free



from debt and prosperous, with about 150 members. Another mission is in Haughville, where Friends own the building and carry on a Sabbath school and regular services on Sunday and during the week.

Very early in the '50s there were times set apart for Bible study, but the Sabbath school, with the superintendent and officers, was not begun until 1863, when it was organized with Nathaniel Carpenter as its first superintendent.

The change of ideas in regard to music is worthy of note. I believe the love of good music is strong in Quakers, and that in suppressing this they got entirely away even from the ideas of George Fox. For many years there was no singing whatever in the meetings, and the first piano bought for a Quaker child in this city, in 1876, caused a great deal of censure.

Gradually, from one person occasionally singing alone, the custom grew for all to join in this devotion. For several years our best singing on special occasions was furnished by members of one family, two sisters and two brothers, but one of whom is still a member of this meeting, whose voices blended beautifully in a quartet. Later, a choir was formed, and at first a small organ was brought into the Sunday school and Christian Endeavor work. Then a piano for the Sunday school, and, finally, an organ for the regular church services.

The committee, entitled the "Peace, Book and Tract Committee," of late has done good work in managing a series of lectures on peace and arbitration, and in distributing many books and papers.

When it comes to the history of the part our meeting has taken in temperance work, I fear we have but little to record. Probably ten names in all these years would cover the list of active workers in this line, but it is noteworthy that when our members do undertake it, their strength is recognized. One who was called to her eternal home only a few years ago served as president of the first local temperance union, from the beginning of the Crusade until many years later, when it seemed she could do more efficient work out of the union than as a member. Another woman, now with us, is always in a posi-

tion of great responsibility in temperance work. Several of our men occupy positions in the temperance societies, and our pastor was last winter made chairman of the legislative committee of the Ministerial Association of this city, which is an inter-denominational society. As to the real work of reformation and Christian influence among the intemperate, while the field is large enough to keep us all busy, our members, as a whole, are simply quietly ignoring the whole question.

The earliest aid society in our individual meeting was organized in 1874, with the young girls of the church, aged from 8 to 16 years, who desired to keep their members interested in their own church, by giving them something to do. They met at regular times and made, with the intention of raising enough money to carpet the church floors, useful and fancy articles. Strange as it was in that day, they were permitted, with no dissenting voice, to hold a fair and social, a carpet was bought and the children's interest kept in their own church. A literary society was organized about the year 1882, and maintained for several years. It added a great deal to the social life of the church.

The second aid society was "The Young Ladies' Aid Society," organized in 1887, with thirty-five members, the object being to raise money to aid in establishing a boarding-house for girls.

The women of Western Yearly Meeting were organized in 1887, and formed the association to establish a boarding home, which was formally opened in August, 1890. For years it was up-hill work to maintain it, as it was desirable to make the expense to the girls who were either getting their education or starting with low salaries, as low as possible. William Hadley Ballard, one of our members, seeing the need of a suitable building for the home, which should be permanent, as a memorial to his little daughter erected the magnificent building, with all conveniences, large enough to accommodate sixty girls, which you all know as the "Bertha Ballard Home." Upon its completion he turned it over to the association, which was incorporated under the laws of Indiana. Starting partly as a charity, since contributions were continuously so-



licited, this gift of a house, and efficient management, have made it self-supporting; that is, the board paid by the girls sustains the home and leaves a surplus for future needs.

The Young People's Christian Endeavor Society was organized by Levi Rees in February, 1889, with eighteen members, and has been a power for good ever since. It has not only strengthened the Christian life of the young people and aided many enterprises of the church, with its money, but has contributed largely outside the church. One room was furnished by them at the Bertha Ballard Home, and accommodations for one patient provided at the Flower Mission Hospital. Each year they send a certain sum of money to the Mexican missionary, besides answering all home calls. At times a Junior Endeavor has been carried on, though there has not been one for several years.

The Woman's Foreign Missionary Society began in February, 1882, with Rebecca Morris president, she having been appointed by the Yearly Meeting to organize the women of this meeting, and Elizabeth C. Marmon secretary. Twenty years ago there were twenty-nine members and sometimes fifty subscribers to the Missionary Advocate. This year there are thirty-three members. Death has claimed many of the early members, and many have moved from the city, but the society should be larger now that it is, as our church membership has doubled. The main work of this society is in aiding the Mexican missionaries, but a fund is also maintained for supplying the Cuban missionaries with suitable literature for their work. Twenty-three years ago the society asked that the Sunday school collection once a month be devoted exclusively to foreign work, and this has been done continuously. One of the members of this society, Jemimah T. Pray, was the first president of the Women's Foreign Board, which was composed of local societies from all the American Yearly Meetings. The young people, many of whom are so engaged as to be unable to meet with the women's society in the afternoon, organized in March, 1903, a young people's society. It meets the last Tuesday night in each month, is called the Delitha Butler Harvey



Rev. ALBERT J. BROWN.





Circle, and its object is to aid both the African and the Mexican missionaries of our church. Forty-five is the average attendance. Along with the interest which it is creating in foreign missionary work, it is doing home missionary work by seeking the strangers and newcomers, making them acquainted and giving them a pleasant social time.

The Home Mission department of the church has been actively engaged in its service of mercy for many years. There are several subcommittees having charge of cottage prayer meetings, conducting monthly religious services in the public institutions of the city, distributing flowers to the hospitals and supplying needed help to all who are suffering. The Door of Hope receives much help from this department, which has become a strong arm of power in the life and activities of the church.

The Women's Aid Society of the church was organized in the spring of 1895, for the purpose of raising the funds necessary to supply the church furnishings. The women of the church were divided into five sections, each to raise \$200.00. After this was accomplished, a permanent society was formed, the first meeting for work being held October 8th, 1896. Its work was no longer confined to help for our own church. Its charity has been ample and no good cause appeals to it in vain. As a social institution, its benefit to the meeting is great, since at its gatherings there is opportunity for strangers to feel at home.

In the year 1900, April 2d, a number of our members, much interested in seeing that everything of interest in the history of the church was preserved, organized and incorporated "The Friends Historical Society." A number of lectures were given under its auspices, and a great many valuable books have been received, which otherwise would have been lost. It is the desire of the members that pamphlets, essays or books which may have a bearing on the Friends Church, be placed in the care of the society.

In regard to building a new church home, William Hadley, in closing his short history of the early church, which he wrote about the year 1880, said :



“Whilst we are thus blessed with the ministers of the Word, who are discharging their duties to the church faithfully, before God, there remains for us who are called to other parts of the work, to fill up our places and faithfully discharge our duties, and even make some sacrifices for the cause we have espoused. Without entering largely into a consideration of these, I think I may mention one that is now moving upon the hearts of our people, to provide a more comfortable and commodious church. This has served its day, and cannot much longer accommodate our growing congregation and Sabbath school. In five years from now our membership will reach 500, and perhaps in less time we shall be recreant to our duty if we should fail to consecrate of our means for the Lord’s cause and build for Him a house that shall honor His name.”

This was the general sentiment for years, and one day several Friends, who had met socially, decided to further agitate the subject of a new church building by calling a mass meeting of the members. After much discussion, many plans and the usual trial, the old church was sold, this ground bought and the building erected, at a cost of about \$30,000.00. It was dedicated in the fall of 1895, by the pastor, Thomas Brown, one whom we loved and honored, who had aided so much by large contributions, as well as by his wise counsel and deep interest, Benjamin F. Trueblood, of Boston, Mass., preaching the dedicatory sermon. William R. Evans, one who had worked faithfully for the building, was never permitted to worship in the new building, death having claimed him before the dedication.

It is well to know sometimes what others think of us, even if the judgment be not flattering; therefore, I quote an article from a Methodist paper, which I noticed several years ago. It is as follows:

“It is a fact that when George Fox died there were more Quakers in England than there were Methodists when John Wesley died. The Quaker movement, in its earlier stages, was more widespread and more successful than the first phase of Methodism. If the Quaker movement had continued, there would have been no need and no

room for Methodism. Why did it so disastrously fail? Because, for some unexpected reason, the Quakers, not long after George Fox's death, ceased to be audaciously aggressive. They no longer carried the war into the enemy's country. They settled down comfortably in their meeting houses, and while they continued to inspire many social philanthropies, and to effect enormous political improvements, they seemed to lose 'the passion of souls' almost entirely. In our own day some of them are beginning once more to make a brave attempt to reach the unreached masses of the people, and we earnestly pray that they may wholly recover the intense and fearless evangelism of George Fox and the first apostles of the Society of Friends. England has greater need of them than ever, and let all be warned by the disastrous blight which befell them as soon as they ceased to promote forward movements in every direction." I believe this criticism cannot be justly applied to our Indianapolis meeting.

This is the Methodist view. While it makes no difference as to which denomination carries on the evangelistic work, it is the duty of each individual Quaker to the cause of Christianity to see that this criticism shall no longer hold true. Again let me quote William Hadley, giving his view of the unity of our meeting:

"Indianapolis meeting has been remarkable for the unity of its members in a more liberal and progressive spirit than has prevailed in many other places—no division of sentiment has manifested itself. Whilst commotions and dissensions and divisions have arisen in some sections of our church, we have been preserved in that Christian love that has bound us together a united body. Whilst we must acknowledge this to be a direct blessing of God, it has been cultured and maintained largely through the instrumentality of our teachers and preachers, who have not been confined to the narrow limits of our peculiar *tenets*, but to the broader ground of the doctrines of the Gospel as seen from Scripture standpoint. Our ministers in the last few years have been from the younger members of the church, raised up as it were from amongst us, in an opportune time, untrameled by the conservative ideas, that in some places have bound the church



to forms sanctioned by use in an age that is past, but not adapted to the present."

As it was twenty-five years ago, I believe it is true to-day that our meeting is singularly united. A few ripples may appear occasionally, but amount to little. We are striving to do Christian work and to take a broad view of life, which will shut out criticism of each other's efforts and mistakes. There can be no hesitation in prophecying that our meeting will still progress, and no backward steps be taken, if we continue each to do his duty and follow the doctrine.

"Do unto others as ye would that they do unto you."

Offertory.

Solo, "My Redeemer and My Lord."

Remarks by the pastor.

"The one who is next to address us needs no introduction to this audience, having been the former pastor of this church for four years, pastor when this church in which we are assembled to-night was erected. This brother of ours will speak to us to-night on "The Church of the Future; What Should It Be?"

## THE CHURCH OF THE FUTURE; WHAT SHOULD IT BE?

THOMAS BROWN.

Dr. Sheldon has well said that "Jesus Christ is the same yesterday, to-day, yea, and forever, and humanity is the same. Christ is the same in His power to save, in His power to teach, in His authority as the perfect person of all ages, pre-eminently at the head of all known ethical and spiritual forces in the world; and humanity is the same from age to age in its need of salvation, in its power to choose between right and wrong, in the retribution which it suffers for wrong choices and the ability, by the grace of God to be redeemed through the redemptive force of Jesus Christ."

This personal Savior, the Son of God, remains to be the true foundation, the rock upon which the church is build-  
ed, as truly as when He declared to Peter, "Upon this rock I build my church."

The Holy Scriptures remain to be the inspired word of God; infallible in their teaching, when rightly interpreted, and are the safe outward guide in all ethical and spiritual forces in the conflict with, and their conquest over sin.

He who holds to these two fundamental doctrines, the Deity of Jesus Christ, and the Inspiration of the Bible, will not drift very far afield in the realm of doctrine, and will always have a base from which he may operate in life's battles. *Hold to this anchorage at any cost.*

"Thou canst not add one cubit to thy stature" was never spoken of the soul or of the church. There are absolutely no limits in this regard. "Grow in the grace and knowledge of our Lord and Savior Jesus Christ" usually is given a personal application. This is doubtless as it should be; but the command should not be confined to this personal application. Is it not as equally applicable to the entire church as a body? The vision of Nebuchadnezzar of the stones cut out of the mountain without hands, increasing, enlarging, growing until it fills the whole earth, certainly has a note of victory in it that should breathe courage into all church members. In the evolutions that attend this growth there is conflict. The forces of corruption and darkness are pitted against the forces of purity and light in deadly combat, but the fact that the vision holds until this stone fills the whole earth assures us of the final triumph of the church. Its duty and destiny are clear. The former is to oppose sin to the last ditch and rescue the sinner; the latter is to enjoy with God Himself the fruits of that perfect victory, which He is working out through the instrumentality of the church. With the church planted on the doctrinal foundation of the Deity of Jesus Christ and the Inspiration of the Bible, and guided by the Holy Spirit, the result of the issue is no longer in doubt. Victory will crown its effort.

A glance at the history of the church in the centuries of the past, in its struggles for the ethical and spiritual



supremacy, reveals the fact that every generation has its peculiar form of conflict. As James and Jambres withstood Moses, so there have been men in all ages who resist the truth as they did, by opposing unto death (witness the stake), by the spirit of compromise (holding men back from full consecration), or by duplicating in some measure the miracles of Christianity by the deceitfulness and cunning of designing men (witness Spiritualism and Christian Science). Truth is with the church, and the rapidity with which it prevails will be directly in proportion as the church adopts methods suited to the people and times in which they live, provided always that its witness for Christ be kept clear and strong.

In recounting the incidents that have marked the progress of this church during the fifty years of its existence, we have an apt illustration of the wisdom of the church in its flexibility and ability to adjust itself to the particular needs of the hour. As to its doctrinal basis, this church stands to-day where our fathers stood at the time of its organization in this city, and where Fox and Penn and Barclay stood at the time of the birth of our denomination, two and one-half centuries ago; but, had there been no readjustment of the methods of work, this house would never have been built, and the splendid Sabbath school and Christian Endeavor and Foreign Mission work in its present form would never have been organized and "Ichabod" would have marked this spot and the effort then put forth.

While progress in the *arts*, or *science*, or *invention* may change the physical habits of the race, remolding the habits of thought, revealing new forces and lines of energy, they are in themselves absolutely powerless to change the inward life of humanity. As the laws of nature are unchanging, so the citadel of the human heart, garrisoned by sin, never yields, except through the energy of the one divinely planned remedy—the cross of Jesus Christ.

We are, and ever have been, in a transition period in every department of human life. It is as true in the development of the church as in any other field of activities. Each generation writes its own definition of duty. Christianity is constantly being analyzed and the terms of our

faith are ever being restated. This, however, does not touch the fundamental facts of sin and its remedy; but the method of applying the remedy to the disease. With new light comes new responsibility. With new responsibility comes new power, which, when rightly applied, yields progress. It surely was never intended for the church to stand still and every other line of human activity be in ceaseless, surging effort to reach a higher plane of effectiveness. This leads up to a clearer viewpoint from which to measure what the future church should be.

Every agent on this earth with a mission to perform should have the best equipment for accomplishing its mission; and it should strive to master every detail of its work and thus assure a more rapid conquest of its problem. The church of the future should be one that "has understanding of the times and knows what Israel ought to do." It will avail us nothing if we devote ourselves to the problem of other centuries, and "thresh over again the old straw" that has been so effectively rent in the white heat of the conflict, when such problems were live issues. There was a time when cannibalism, dueling, widow burning and human slavery were practiced and stood across the high road of progress. These issues have been met by the church and have been vanquished. In their stead we have the saloon problem, the labor problem, the war problem and other kindred questions that have risen up and challenge the progress of Christianity, just as earnestly as did those other problems in other centuries. What ought Israel to do is a question that should be determined by the church of each generation.

Having determined what Israel ought to do, then the church of the future should be imbued with courage to accomplish the task assigned to it. Every element of strength should be employed to reach the desired result, and every brother should gladly say to his fellow worker, "Be of good courage." The church of the future should be resourceful and lay tribute on every agent that will yield an ounce of power for the final conquest. We are just now learning better how to utilize the element of strength that exists with the young people. The church of the future should lay firmer hold of this power and



with its splendid organization direct its activities along suitable lines, so as to make them more and more effective. Let the earth be more completely girdled with Christian Endeavor Societies, Epworth Leagues, Baptist Young People's Unions, and other kindred organizations, which have been organized by the church, and whose strength may be hurled with tremendous effect in the conflict. The church of the future should make full preparation for the thorough training of its young people in all the phases of Christian work. There is no one fountain that yields such rich results in this line as the study of the "Old Book." It is here that we may learn what God's thought is. It is here that the Christian may find food for the soul. The terse saying of U. S. Grant in his brief message to the Sabbath school department of the Centennial celebration held in 1876, is a message worthy of the occasion and of the man, "*Hold fast to the Bible as the sheet anchor of all our sure liberties.*"

The church of the future should be *aggressive*. We are just now learning, as never before, that when a pastor enters a new work, that this congregation is not his field. The world is the field, and the church is the force through which the Gospel message is to be carried to the field. This will give the church a world-wide conception of its mission. Much is being said in religious periodicals about the "New Evangelism." Whether the church of the future shall adopt the old or the new evangelism may not be very material, but that it should be evangelistic is *all* important. This evangelistic spirit should permeate the entire membership. How often has the pastor yielded to discouragement when he has sought to advance along evangelistic lines and finds so many members of his church inactive. If they have an evangelistic power, it is latent. "All at it, and always at it" is a truism to-day as really as when spoken more than one hundred years ago. What excuse has this or any church for its existence, unless it should fill the mission intended by the Master? "*To bring souls to Christ and to build souls up in Christ*" is the high mission committed to our hands, and the church of the future should keep an eye single to that high mission. The church of the future should, above all things else, be



Rev. MORTON C. PEARSON.





spiritual. Three years of training in the school of Christ by the Great Teacher, training by example and by precept, by parable and by miracle, in the public discourse and in private, and by the most tender and patient teacher and teaching was not enough to equip the disciples for their life work as witnesses. It was still essential that they tarry for the enduement of power, the promise of which should follow the baptism with the Holy Ghost. "Know ye not that ye are the temple of the Holy Spirit?" not only was addressed to those to whom Paul wrote, but it will still come with peculiar emphasis to the church of the future. Vital union with Jesus Christ, through the Holy Spirit, has been, and still will be, the one essential to spiritual life. This alone can impart to the church the aggressive spirit with which the church of the future must be imbued. This alone can clothe us with the spirit of love that so abounded with the disciples and found its fullness in the gentleness and love, and yet aggressive spirit, that permeated the life of Jesus. It was this alone that led Paul to say that "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus. Unto Him that loved us and washed us from our sins in his own blood; unto Him be glory and dominion forever and forever. Amen."

Remarks by the pastor :

"We are nearing the close of this anniversary service, and yet we have some other interesting exercises—greetings from some of these friends who are on the platform with us to-night, and who have been here so long. I am sure if we should all express our feelings, we would say that we should like to hear from these friends at more length than will be possible at this late hour. We trust they can each bring into a compass of about five minutes each their message of greeting for us to-night. I should like to introduce at this time our dear aged mother in Israel, Drusilla Wilson, whose name has been mentioned



here so often to-night, and ask her bring to us her greetings now."

Drusilla Wilson:

"I am very glad to be here this evening. As I have looked over the congregation and have heard the very interesting paper that we have just had read in regard to the progress of this meeting, I have remembered the time when I first attended the Indianapolis meeting, my husband and myself, when the meeting was held in Robert R. Underhill's house. We had a good little meeting there, and I did not then expect, after this length of time, to have the opportunity of meeting such a congregation as this at this place; and then, again, at the dedication of the new-old meeting house, there on Delaware street, when Eleazar Bales preached the dedication sermon. I believe I never heard a better sermon than that was at the dedication of a meeting house. I suppose at that time they would hardly have been ready to say he was dedicating the house, but he was sent for to come there, and he preached the sermon in that house, and we had a very good meeting. And now, to-night, as you have heard the paper in regard to the gradual up-building of this church, and, as I remember, it spoke of the seats getting very uncomfortable in the old brick meeting house on Delaware street, so that some said they could hardly go to meeting because the seats were so uncomfortable. I remember when my husband and I went from Indianapolis meeting down South to Columbus, Mississippi, on a mission to the freedmen and held services, we sat on rude slab benches, and we forgot that we needed better seats than we had there then. We were so interested in seeing those poor slaves who had been so recently set free, who had been slaves all their lives until just then, and who seemed to be so eager to acknowledge the truths of the Gospel—that we should tell them the "old, old story of Jesus and His love," and we forgot that we were tired and sitting on slab benches. So I feel that it is the best thing we can do, if we get tired of our old churches because they are not quite as we would like to have them—while I believe in the progress and upbuilding all the time—to send out

some of our missionaries into other fields where they have not our opportunities, and that they will become so interested that they will forget the need of these great comforts. So I want to encourage us all. There are so many things which come before my mind, that it is very difficult just in two or three minutes to say what one would feel like saying under other circumstances. It would not be well for me at this late hour, and with so much better speakers here, to keep this audience longer. May the Lord bless us and keep us, that we may every one endeavor to do unto others as we would that they should do unto us under like circumstances.

Remarks by the pastor:

“For a long time this meeting has been looking into the face of our brother, William Pyle, for years a member of this meeting. We are glad to introduce him now for his greeting to us upon this anniversary occasion.”

William Pyle:

“Friends, it seems to me at this late hour and warm as it is, it would be better to adjourn the services very soon. As this was to be reminiscences, I consulted Webster, and he says reminiscences are recollections of things in the past that come to the mind. Well, now, this paper that has been read to us produced so many recollections in my mind that I am lost. I hardly know where to start, and I cannot occupy much time.

“I arrived in this city on the first day of the third month, 1863, a young man 33 years old, with my family, wife and three children. On the First day morning after I was here—we called it First day then—I hitched up the carriage, as we had done in Ohio where I came from, and set out to find the Friends Meeting. Calvin Lindley told me where I would find it. He was a brother of Mary Carter’s. I found it readily. It was Sabbath school time—First day school we called it then—at 9 o’clock, I think, or something like that. We entered, strangers, and they took us in and gave us a hearty welcome, and we enjoyed their little season of Sabbath school teaching under William Hadley. William Hadley was teacher and superin-



tendent of the Sabath school. And pretty good, too, I tell you. There was nothing but what was good about it. We stayed to the services, and I recall to-night as I stand here looking into the faces of the Friends who occupied the gallery of that time. I see only one here who was there then, and that is our dear sister, Drusilla Wilson. There was Jacob S. Willits, whom we revered as an elder, a man of God, strong in his day and generation. David Tatum sat next to him, and then came Jonathan Wilson, Jesse Taylor and Abijah Taylor, Sr. About the same time Samuel Adams came here, and Nathaniel Carpenter, my wife's father, and they were sitting on the top seat, as we called it. It was an elevated seat, with a railing all the way from south to north, and there was a little bench along the back of the other seats for the ministers to kneel on. We do not have them now. It was elevated about four or five inches. Some of you older people have seen them in the old Friends Meeting Houses. It was expected that the praying would all come from the gallery and between the aisles, where the ministers would be seated. On the other side was Hannah B. Tatum, Jane Trueblood, Ester Willits, the wife of Jacob Willits, and Drusilla Wilson and Deborah Taylor. They had their costumes on—plain bonnets and broad brim hats; and the men sat with their hats on. We always sat with our hats on in meeting, and when anyone prayed—it was not announced that a certain person would lead in prayer, but we would find them laying off their bonnet or hat and kneeling down; that meant that the congregation should rise and stand, the men taking their hats off while the person prayed. That was the custom. The great contrast between that day and this is remarkable in so short a time. It is only forty-three years that I have been connected with this church. It is remarkable. On the next seat sat Stephen Brown and Hugh Smith, William Hadley and Abijah Taylor, Jr.—John Carter, I think, and Mary faced the gallery at that time. They were young-like people, about like I was and my wife. On the other side was Hannah Hadley and Ruth Lindley and others whom I cannot now remember, but they were a nice, substantial looking body of people, such as I felt I was glad to worship with and

take an interest with. I came from the farm, have been a farmer almost all the time, and a great deal of the time the only farmer belonging to this meeting; and the city meeting was something new to me, but I fell in with them. I found that there was a good spirit there, and through all these changes that have come about in our church there were many things that were a little in advance of my ideas, but, still, as I could see the spirit of the Lord and the loving harmony manifested among Friends, I could not do otherwise than to say amen and go along with the movement, whatever it was. So I have enjoyed this church exceedingly, and I have admired the harmony and unity that has prevailed in this Monthly Meeting since it was established, and to-day I praise the Lord for the meeting that we have, and as long, dear friends, as the spirit of the Lord prevails with us, and we can harmonize and worship under His blessing, we can depend on the blessing and power of God to keep and protect us and develop us, but no longer. We must not get away from the true spirit of worship. While the changes have been so great in the manner of worship and in our appearance and every way, yet, if the Lord is with us, we are safe; but no longer are we safe than while we maintain the spirit of our blessed Redeemer in our hearts and allow it to permeate our lives and our actions to our fellowmen. I praise the Lord for this occasion, and for the many people I see here that have been associated—some that are associated with other churches at this time. We would be glad to hear from them to-night. I know their hearts are full and they would like to speak if we had time to hear.”

Remarks by the pastor :

“Now we shall listen for two or three minutes longer to our brother, Alfred Johnson, of Richmond, Indiana, who, we learn this morning, was one of the charter members of this church, and was here fifty years ago to-day.”

Alfred Johnson :

“I think silence would be best, but I will indulge in a few words. I hope to be different from a brother who was called on, who said he was going to give a scrap of



his experience and who spoke for a solid hour. I told him I was glad he did not come across a speech. So I did not come across any speech, and I shall make it short. I knew a boy who was a very close observer, and he liked Robert Douglass to talk, because he kept looking at his watch. There was always hope that he would quit. Now, I will lay my watch right here, and you shall see that I will watch it. I was called early to the service of God and to leave home. I was converted in the woods, and then God called me to go among the Indians. I left father and mother and five brothers and five sisters when I was 25 to go West to be a minister. I saw many things there. The Indians are very apt, very sagacious. They could commit to memory remarkably well. We often had a contest in committing Bible verses. I said one day in the Shawnee Sabbath school that I could commit more verses in an hour than any Indian in that school. Charles Desheen said, 'You cannot do it,' and I said 'I can do it.' So we raced, and I beat him two verses.

"I want to interest you little folks. I remember I said one day in the class there that I was taught by a good man that the long hairs on a cat's mouth proved there was a God. The Indians would ask, 'How do you know there is a God? Did any of you ever see Him?'

"They were smart, and we had to get answers to their questions. I had been taught by Barnabas C. Hobbs that the long hairs on a cat's mouth prove there is a God. I will tell you how, and I want you to remember the story. They are called feelers. Cats have no judgment about the size of a hole, whether they can go through or not. So they put their nose in the hole they are going into, and if these hairs hit either side they won't try to go through, because that tells them they will be caught fast. How does that prove there is a God? Why, there never was anything designed but what there was a designer. There was a design in the long hairs on the cat's mouth, and that pointed to God. The eyebrows of every one of you are a witness for God. They are a little roof built over your eyes to keep the sweat out of them. If you had no eyebrows, your eyes would be put out; so that is another evidence.

“I said I was going to be very brief. I will tell one more story, and then I will close. There are many young men in prison who want to talk about religion, and do not want a drunken guard to hear it; so I have gotten the consent of the chaplain and warden to talk to them. There were thirty-seven one day wanting to talk religion, and I remember going to one and, taking his hand in mine, I said, ‘Brother, what do you want?’ and the poor young man, with tears on his face, said, ‘I want to know what the unpardonable sin is, for which a man need not pray.’ Nearly every one asked that question. It told a great story; and that was, the power of God upon the mind of our prisoners, shut up there alone. Another, I remember, said to me, ‘I was an orphan boy. I never remembered father or mother. They died when I was young, and I was cast on the cold world without any protection. An old aunt took me to Sabbath school. The teacher wanted us to commit the Lord’s prayer, and I said I had no book. “Well,” she said, “I will give you a book.”’ So she gave him a Bible about the size of an old-fashioned hymn book, bound with leather, and wrote her name in it as presented to him by his Sabbath school teacher. He took it and ran away and never went back. He said he got into bad company by smoking and swearing and playing cards, and one evening when he went to a ball, having a lady friend with him, and being too drunk to be decent, he offered her his hand and she refused it. He pulled out a revolver and shot her cold in death. Now he is a life-time prisoner; a young man but 20 years old. He had the Bible in his hand, and there was the handwriting in it. He said, ‘I have learned the Lord’s Prayer, and I say it every night and morning, but it does me no good.’ I said, ‘Brother, that is not the prayer for you. That is the prayer for the Christian; Our Father who art in heaven.’ ‘Well,’ he said, ‘Why did not somebody tell me?’ I said, ‘The prayer for you is, “God be merciful to me, a sinner.”’ That young man said to me, ‘You tell every boy and girl that if I had not left the Sabbath school I never should have darkened the cell of the prison.’”

“The Lord bless you.”



Remarks by the pastor :

"We have a visitor with us to-day from the city of Chicago, one whose name has been mentioned in the reading of the 'Historical Review' to-night as one of the two men who were the founders of one of the private schools of early Friends in this city. I want to introduce Thomas Charles to this audience."

Thomas Charles :

"Only a word. I have been taking the 'American Friend' ever since it was published, almost. Yesterday, when I left Chicago, not having had time to read it, I put it into my valise, and just before I got into the city I saw on the last page that you were to have this celebration here to-day. That notice brought up before the eye of my mind a picture of the meeting held on Delaware street, which I began to attend in 1864, and continued to attend until 1869, when I left Indianapolis. As that picture came up before my mind, I remembered Barnabas C. Hobbs, Drusilla Wilson and Jane Trueblood, and the picture that William Pyle has given was fully in my mind, and I thought how many of these can I see? I saw a friend last night, and asked him, 'Is William Pyle still living?' 'Yes, he is living.' 'Then I can see him.' 'Is Drusilla Wilson still here?' I heard something of her a few months ago. 'Yes, she is here.' I am glad to look on their faces again, and I shall be still more rejoiced, I hope, in a few years to come, when I shall meet them and a host of others of the good and great of all times and all races."

Remarks by the pastor :

"We have with us to-night a number who are not members of this church, and I want our dear aged sister, Mary Carter, to stand to her feet. I want you to see her, for she and Alfred Johnson are the only charter members of this church who are present, she being the only one now a member of this particular church. Mary, will thee please stand, and then, if thee has just a word, we would be glad to hear from thee."

Mary Carter :

"I do not know that I can say anything which will add to what has been said. Our family came here the last week of 1853, when the meeting was held in Robert Underhill's house. As we did not often have ministers with us, he would read a chapter from the Bible about the middle of our hour of worship. While holding our meetings in William Hadley's home. Eleazer Bales and Samuel Spray often came and preached for us, and, as stated in paper, we had traveling ministers then more than now. William took pains to invite any Friends who came to the city, and the meeting grew too large for their parlor.

"It was in the spring of 1855 that we met in the Lutheran church, on Pennsylvania street, a half square north of St. Clair, and it was then and there that we first held our preparative meeting. As they had a smaller company than we, they allowed us the use of the church in the morning, they using it in the afternoon. This church had no partition, of course, so we had a canvas put up to draw across, and in that way separating the men and women during our business meetings, the men and women always holding separate business sessions, this being the custom for many years.

"It was after our meetings were held in this church that Thomas and Hannah Pearson came from Lockport, New York, Hannah having a sojourning minute for religious service. With us she found a hearty welcome and open field, which she most earnestly entered into and occupied to our edification.

"The old church, corner of Delaware and St. Clair streets, finished in 1856, was built with second story, so as to have the first floor for private school. I think Emma Trueblood, now Dixon, of Kokomo, was the first teacher. After this, her sisters, Amanda and Rebecca and Mary B. S. Wright taught. I cannot name all the teachers now. There are several men and women among us, one lately gone, who went to that school, among them Rosa Brown, Eva Taylor and her sister, Elva T. Carter, now of Plainfield; Lawson M. Harvey, Horace M. Hadley and our two oldest sons.



"The Lord has been with me in blessing all these years, and, as Elizabeth Cox said in her 'Historical Review,' we have just heard, this is a sad reunion for some of us, especially for me, being the only one of our charter members left."

Anthem, "Sing Alleluia Forth."

Remarks by the pastor:

"We surely thank you, dear friends, for your attendance here during the day, and as we shall now close this eventful service, we most earnestly pray God's blessing to rest upon us all. As I said in the opening of the morning service, I want still to repeat, that this day should mark a new epoch in the life and history of the First Friends Church in Indianapolis. May it be realized in the next half century, and if any of us shall be permitted to be held here when that celebration shall be held may we be able to see great progress in all lines of Christian work and service, which we may be partially instrumental in bringing to pass in the years which lie before us."

Benediction by Drusilla Wilson:

"We thank Thee, our Heavenly Father, for Thy care over us during the past fifty years; for guidance and direction. To Thee we commit our future, beseeching Thy protecting care.

"And now may the grace of our Lord Jesus Christ, the love of God and the communion of the Holy Spirit be with us and abide. Amen."

























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